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Gambier Observer, July 04, 1834

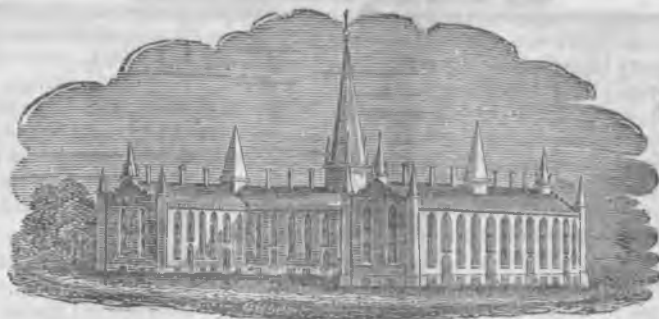
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—“that THY way may be known upon earth, THY saving health among all nations.”

VOL. IV.

GAMBIER, OHIO, FRIDAY, JULY 4, 1834.

NO. 42.

REV. M. T. C. WING, EDITOR.

GEORGE W. MYERS, PRINTER.

From the (London) Christian Observer.

“PLEAD THOU MY CAUSE.”

“Plead Thou—oh plead my cause!
Each self-excusing plea
My trembling soul withdraws,
And flies to Thee.
Where Justice rears her throne,
Ah, who, save thee alone,
May stand, O spotless One?—
Plead thou my cause!

Ah, plead not ought of mine,
Before thine altar thrown:
Fragments—when all is thine—
All—all thy own!
Thou seest what stains they bear:
Oh since each tear, each prayer,
Hath need of pardon there,
Plead thou my cause!

With lips that, dying, breathed
Blessings for words of scorn;
With brow where I had wreathed
The piercing thorn;
With breast to whose pure tide
He did the weapon guide,
Who hath no home beside,
Plead thou my cause!

Plead—when the tempter’s art,
To each fond hope or mine,
Denies this faithless heart
Can e’er be thine.
If slander whisper too
The sin I never knew,
Thou who couldst urge the true,
Plead thou my cause!

Oh, plead my cause;
Plead thine within my breast;
Till there thy peaceful Dove
Shall build her nest.
Thou know’st this will—how frail;
Thou know’st—though language fail—
My soul’s mysterious tale:—
Plead thou my cause!”

THOUGHTS FOR THE WEEK.

“The word of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.”

For the Gambier Observer.

NUMBER V.

I. The world is like a *wasp*, whose poisonous sting many feel who suck its concealed poison. It is a green *meadow*, on which man is fond of lying down for his luxury, without remembering the proverb, “There is a snake in the grass.” It is a *cloud*, which now floats serene and lovely in the air, but soon hangs over our head, dark and pregnant with storm. It is a *wood*, the beauty of which vanishes, since it is inhabited by wild beasts.—*U. Megerle.*

II. If religion has done nothing for your tempers, it has done nothing for your souls.—*Clayton.*

III. A harsh man can sometimes smile, and a kind man can sometimes frown; the former is the transient sunshine of winter, the latter is the evanescent gloominess of summer.—*Anon.*

IV. It is far from the good Spirit of God to stir up any man to private revenge or thirst of blood. Not an eagle, but a dove, was the shape in which he chose to appear. God would not be in the whirlwind, or in the fire, but in the soft voice.—*Bishop Hall.*

V. The pleasure of the religious man is an easy and portable pleasure; such an one as he carries about in his bosom,

without alarming either the eye or envy of the world. A man putting all his pleasure into this one, is like a traveller converting all his goods into one jewel; the value is the same and the convenience greater.—*Dr. South.*

VI. It is perhaps visionary to expect an unusual success of religious concerns, unless there are unusual omens. Now, a most emphatical spirit of prayer would be such an omen; and the individual who should solemnly determine to try its last possible efficacy, might probably find himself a much more prevailing agent in his little sphere; and, if the whole, or the greater number of the disciples of Christianity were, with an earnest, unalterable resolution of each, to combine that heaven should not withhold one single influence, which the very utmost efforts of conspiring and persevering supplication would obtain, it would be a sign that the revolution of the world was at hand.—*Foster.*

VII. I never advance well in human learning without prayer.—*Dr. Doddridge.*

MISSIONARY.

From the Missionary Record.
GREECE.

Extract of a letter, dated February, 3d 1834, recently received from: the Rev. Mr. Hill.

“On our first visit to Athens, in May 1831, (previous to our final removal from Tenos,) the Committee will recollect that Mr. Robertson and myself purchased a piece of land, consisting of four stremmata, (3 1-28 being equal to an English acre.) A very exact description of this purchase was sent home in our communication, dated Athens, 10th September, 1831, and we informed you that we purchased this land on our own account and responsibility until the pleasure of the Society should be known. In due time, we learned that the Society approved of our purchase, and I have ever since considered this land not our own, but yours. This property has now risen in value about 300 per cent. It is, in fact, one of those peculiarly eligible sites that must always command a good price, and be advancing in value as the city increases, and when Athens shall become the residence of the Court, it will be still more valuable.—It is, therefore, in my opinion, not advisable to sell it at present, as the city is very much in the situation of the city of New-York at the commencement of its rapid advance, and it would be difficult to predict what may be the future value of this piece of ground. At all events, the original cost was so mere a trifle, that it cannot be indiscreet to keep it at this juncture.

“The committee should be informed that no buildings have been erected thereon, because it was found to be too far distant from the centre of population for schools, and we had no funds for building houses. As a site for the residence of a family it is unrivalled, and many envy us the possession of it; but hitherto we have been compelled to leave it unoccupied. There is at present another reason for its remaining so. The plan for the new capital which had just been completed by the king’s architects, proposes this piece as the site of the Royal Academy. Should the plan be adopted the proper commissioners will negotiate with the owners of the various spots proposed for streets and public buildings, but in the mean time, we could not with propriety build, as we could not expect them to pay for buildings commenced after it was known to us that such a plan was on foot. With regard to title, I can only say, it is unques-

tionable, having been purchased from Greeks, natives of Athens, and not from the Turks. The proper deed was given at the time, in the joint names of Mr. Robertson and myself. We are responsible to the Society as its agents, and if we should remove from the station, and others take our place, it would be incumbent on us to transfer our authority to our successors. Although Mr. R. has removed to Syra, there can be no objection to his name being in the deed, as in case of sale, we can have answers from Syra in about a week, upon an average.

“In the month of November, 1832, I wrote to the Committee, and informed them that I had made an arrangement with Mr. George Finlay, for the permanent lease (with the right of redemption within five years,) of a beautiful lot of ground at the ancient Agora and that it was my intention to erect thereon a building for the *Infant and Female Schools*, altogether apart from the school for boys. My reasons for enlarging the building and abandoning my former plan of erecting a separate boys school, will be given in my letter to the Secretary. The work was commenced in December, 1832. On the first day of January, 1833, the first stone was placed in the foundation, and on the first day of September last, we commenced our schools there. The building was then at least so far advanced as to allow us to commence, but it was not finished entirely until about the commencement of the year. * * * * * The building is of stone, 72 feet in length and 30 broad, consisting of two stories above ground and one under ground. On the first floor, there is a very large hall for the infant school room, and two other rooms. On the second floor there are three large school rooms, and a beautiful corridor. On the under ground floor there is a pleasant class room, a kitchen and a good magazine. There are also the necessary out buildings. In addition to the lot we obtained from Mr. Finlay, I was so much favoured as to be able to procure possession of a piece of ground adjoining, and which not only makes the whole front court square, but serves the important purpose of a play-ground for the children. The whole now forms one large piece and is encompassed with a wall eight feet high. The aforesaid additional piece of ground was formerly a Turkish *Teke* or burying-ground of Der-vishes. By the cession of Athens it became national property. Previous to this, and while the Turks had temporary dominion, I obtained the right of occupation through the good offices of the Delhi Pasha. At the same time I took care to get the consent of the Greek Commissioners here, and had it surveyed. Thus we are left in peaceable possession of a valuable piece of ground in the heart of Athens, and it is not probable that we shall ever be molested: but to obtain a title to it so that we can sell it hereafter, or build upon it, (if we should wish, for instance, to extend our present building,) must be the subject of another negotiation. I think, myself, they will give it to us if I ask for it; but the time has not yet come to ask them for it, and perhaps it will be best to offer a small sum.

“You ask also, under this head, (the third inquiry) what dependance can be placed upon our permanent ownership (in the property of the Greek Mission.) I answer, as much as we could have in our own country. As far as I am able to judge, we are living under a government of mode-

ration and justice—of enlightened and liberal principles. To doubt the security of our property from any act of the government would be to suppose that they are both arbitrary and unjust, of which I have seen no evidence as yet, and from any other source what have we to fear, as long as there are just laws and the power of enforcing them? Upon the whole, I see not the least reason to doubt the perfect security of our title to all our possessions. The only fear I have of loss is from fire as we have no insurance offices in Greece. I am not very apprehensive of any such event, but I mention it as the only subject of apprehension connected with the permanency of our possessions.

"To the Society's inquiry, 'What schools have been established under our auspices, and sustained by funds not derived immediately from your treasury,' we state, that the school called (at the request of the contributors,) 'The First Philadelphia School,' is the only one that can properly be said to have been so established and sustained. This school was the foundation of our school establishment at Athens. The funds for its establishment and support are derived from the Bible class under the care of Mrs. Bedell, the Female Sunday school of St. Andrew's Church Philadelphia and the Bible classes under the direction of Mr. J. W. Claxton. Previous to our leaving home the sum of \$300 was received by us through the hands of Mr. Claxton of Philadelphia and subsequently, viz. in May, 1832, the sum of £60 sterling was received in Smyrna, (the proceeds of which did not reach us, however, until January, 1833.) This was the last remittance, and these are the only sums we have received from that quarter. Immediately on hearing of this last remittance, (by the return of Mr. Robertson from Smyrna,) I wrote to Mr. Claxton, (in June, 1832,) and transmitted a report of the state of the First Philadelphia School. No intelligence from that quarter has been received by us for nearly two years. The sums above mentioned were duly placed to the credit of the Society, as will appear in the accounts transmitted to the Treasurer.—The exact account of the expenditures on account of this particular school could not be sent home to the contributors as they were so connected with the expenditures for our boys' school at that time, and we had not really time to enter upon the task of arranging the accounts. (We have never learned whether our communication of 1832, above referred to, ever reached Philadelphia.—They should have been received in the autumn of that year.)

"Secondly. In Feb. 1833, Mrs. Hill received a letter from Rev. James C. Richmond, requesting her to establish a school either in Athens or in one of the neighbouring villages, under the name of the 'Newburyport School,' as the ladies of Newburyport had pledged themselves to contribute the sum of \$80 per annum for such an object, provided the school should be under Mrs. Hill's direction, and that she should make the selection of the place, &c.

"Mr. Richmond directed us to draw on Smyrna, on his account, for the sum of \$80 for the first year's expenses. The state of the villages in Attica afforded no facilities of commencing such a school at the time, nor was it possible to find a female teacher capable of conducting one. As it was desirable, however, to encourage the co-operation and secure the interest of the females of our country in the cause of female education in Greece, we did not abandon the project, but resolved to establish it in Athens, as we had discretion to do so. And it happened opportunely, that a division and different arrangement of our schools had become necessary. After the Easter holidays, (1833,) we had a great increase of new scholars most of whom were too large for the infant school, and too ignorant for the other school, (the First Philadelphia school.) Of such, we formed an entirely distinct school, placed them in a separate school room, and assigned them a teacher from the elevees of the First Philadelphia school, a girl who had been wholly instructed in that school. A report of this school was transmitted to its patrons a few days ago. In compliance with Mr. Richmond's directions, the sum of

\$80 was received in June last for the first year's expenses of the school and was placed to the credit of the Society.

The letter to the ladies of Newburyport, contained a request that all monies collected by them for their school should be transmitted to the Treasurer of the Domestic and Foreign Missionary Society. No other money has been received for the school but the \$80 above mentioned.

"Thirdly. In the month of April, 1833, we received another letter from Mr. James C. Richmond containing a request from ladies of Providence R. I., that a school might be established in Athens or in one of the villages to be called the 'Richmond Philanthropic School,' for the expense of which, not exceeding \$80 per annum, they would furnish the funds. For the manner in which we have complied with their wishes, we refer you to a copy of a letter written to them which will accompany this. (We have received no funds on account of this school.) Mr. Richmond also, in a letter recently received informs us that sums to a considerable amount have been collected for the purpose of establishing schools in different parts of Greece under our care. We recommend to the Committee to open a correspondence with them, and to endeavour to have the funds drawn to one common centre. And as these funds can be most advantageously employed as soon as the establishment in Athens has attained sufficient strength to send forth its teachers into all parts we hope that measures are now in progress at home to further this by the co-operation of our Society with the ladies of Troy and other parts of the United States, and that thus our institutions may be rendered a lasting benefit to Greece.

"Among the documents which accompany this, will be found a list of all the boxes, &c. which have reached us since those acknowledged in November, 1832. I also send an account of the distribution of the articles received as far as they have been distributed. The remainder are in the general depository, in the rooms of the school-house."

RELIGIOUS.

From the Christian Mirror.

REST IN CHRIST.

'Rest is a sweet word, to a weary soul; all seek it, but none but believers find it. We which have believed (saith the apostle) do enter into rest, Heb. iv. 3. 'He doth not say as they *shall*, but they *do* enter into rest; denoting their spiritual rest to be already begun, by faith on earth, in the tranquility of conscience, and shall be consummated in heaven in the full enjoyment of God.' There is a sweet calm upon the troubled soul, after believing; an ease, or rest of mind which is an unspeakable mercy to a weary soul. Christ is to it as the ark was to the dove, when she wandered over the watery world, and found no place to rest the sole of her foot.—Faith centres the unquiet spirit of man in Christ, brings it to repose itself, and its burthens on him. It is the soul's dropping anchor in a storm which stays and settles it.

The great debate which cost so many anxious thoughts, is now issued into this resolution; I will venture my all upon Christ, let him do with me as seemeth him good. It was impossible for the soul to find rest whilst it knew not where to bestow itself or how to be secured from the wrath to come; but when it is embarked, in Christ, for eternity, and the soul fully resolved to lean upon him, and to trust him now it feels the very *initials* of rest in itself; it finds a heavy burthen unloaded from its shoulders; it is come as it were into a new world; the case is strangely altered. The word *rest*, in this place, notes (and is rendered by some) a recreation: it is restored, renewed, and recreated, as it were, by that sweet repose it hath upon Christ.—Believers know, that faith is the sweetest recreation you can take. Others seek to divert and lose their troubles, by sinful recreations, vain company, and the like; but they little know what the recreation and sweet restoring rest that faith gives to the soul is.

In receiving Christ, beware you do not mistake the means for the end; prayer, sermons, reforma-

tions are means to bring you to Christ, but they are not Christ. To close with those duties is one thing, and to close with Christ another thing. If I go into a *boat*, my design is not to dwell there, but to be carried to the place whereon I desire to be landed; so it must be in this case, all your duties must land you upon Christ; they are but means to bring you to Christ.

In receiving Christ come empty-handed unto him; believing him that justifies the ungodly, Rom. 4; 5, and know that your own vileness emptiness, and unworthiness, is the best frame of heart that can accompany you to Christ. Many persons stand off from Christ for want of fit qualifications; they are not prepared for Christ as they should be, i. e. they would not come naked and empty, but have something to commend them to the Lord Jesus for acceptance. O! this is the pride of men's hearts and the snare of the devil. Let him that hath no money come; you are not to come to Christ because you are qualified, but that you may be qualified with whatever you want; and the best qualification that you can bring with you, is a deep sense that you have no worth or excellency at all in you. In receiving Christ, beware of dangerous delays; life is uncertain, so are the means of grace too. See that you receive Christ with all your heart. To receive all Christ is to receive his person clothed with all his offices; and to receive him with all your heart, is to receive him into your understanding, will, and affections, Acts 8; 37. As there is nothing in Christ which may not be refused, so there is nothing in you from which he must be excluded. Lastly, understand that the opening of your hearts to receive the Lord Jesus Christ, is not a work done by any power of your own, but the arm of the Lord is revealed therein, Isa. 53: 1. It is therefore your duty and interest to be daily at the feet of God, pouring out your souls to him in secret, for abilities to believe."

FLAVEL.

FREE CHURCH.

On the occasion of commencing the erection of an Episcopal Church (All Souls') in Philadelphia, in which the seats are to be free to all, Bishop Doane said,—

When John the Baptist sent messengers to Jesus to inquire if he were truly the promised Christ, the Saviour enumerated the several miracles wrought by him, which were the prophetic marks of the Messiah's coming; "Behold, the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised;" and he then added, as more and greater than all these, "to the poor the gospel is preached;" the poor, overlooked by the teachers of every other system, despised by the wise, and trampled on by the mighty of the world; the poor are made partakers; nay, if to any, the preference is given to them, in these "glad tidings of great joy," which reveal a Saviour for lost man. My Christian brethren, if the question of the Baptist were to be repeated in our day, could we, in faith and verity, return the Saviour's answer? With very few exceptions, I fear, we must say no! In no sense worthy of our privileges, or worthy of our duty, do the poor have the gospel preached unto them. Alas! even in the house of God, the spirit of the world has influence. "The chief seats in the synagogue" are theirs who can afford to pay for them.—And the poor, God's poor, they whom the Saviour said we always should have with us, that we might return his love for us, by loving them, are crowded to the back seats, crowded into the gallery, crowded out of the sanctuary of the Lord. Yes, into the temple of Him who is "no respecter of persons," the distinctions of fashion and of wealth have been admitted, until now there is but one singlespot of earth where "the rich and the poor meet together" before Him who is "the Maker of them all," even that grave, in which, in darkness and in silence, they wait for "his appearing and his kingdom!" Christian brethren, ought it to be so? Did not God, our Creator, make from the first, "of one blood," all the nations of the earth?—Did not the Lord our Redeemer purchase with one blood the whole fallen family of man? Is there more than one heaven into which any of us, saved by his blood, can hope to come, that the church, which is its sole type on earth, where there should be neither Greek nor Jew, barbarian

nor Scythian, bond nor free, is deformed by ranks and castes?

THE SUCCESSFUL PEACEMAKERS.

When Mr. Welch accepted of the call to Ayr, he found the wickedness of the country and their hatred to religion so great that no one would let him a house, till Mr. John Stewart, an eminent christian, and some time provost of Ayr, accommodated him with an apartment in his house, and was to him a very able friend. Mr. Welch first addressed himself to the arduous task of healing their divisions, uniting their factious parties, and putting an end to their daily battles, which were so desperate that no one could walk in the streets at day time, without the most imminent danger of being wounded. His method was this: after he had put an helmet on his head, he would go between the parties of fighting men, already covered with blood; but he never took a sword, which convinced them that he came not to fight, but to make peace. When he had brought them by little and little, to hear him speak, and to listen to his arguments against such brutish proceedings, he would order a table to be spread in the street, and, beginning with prayer, persuaded them to profess themselves friends, and to sit down, and to eat and drink together; which, when done, he would finish his labor of love with singing a psalm. Thus, by degrees, laboring among them in word and doctrine, (for he preached every day,) and setting them a good example, he brought them to be a peaceable and happy people; and he grew, at length, in such esteem among them, that they made him their counsellor, to settle all their differences and misunderstandings, and would take no step of importance in civil affairs, without his advice.

The famous Mr. Elliot, of New-England, was a great enemy to all contention, and would ring a loud curfew bell wherever he saw the fires of animosity. When he heard any ministers complain, that such and such in their flocks were difficult for them, the strain of his answer still was, 'Brother, compass them; and learn the meaning of these three little words, bear, forbear, forgive.' When there was laid before an assembly of ministers a bundle of papers, containing matters of difference between some people, which he would rather unite, with an amnesty upon all their former quarrels, he, with some imitation of Constantine, hastily put the papers into the fire, before them all, and, with great zeal, said, 'Brethren, wonder not at what I have done: I did it on my knees, this morning, before I came among you.'

When Mr. Fletcher was at Trevecka, two of the students were bitterly prejudiced against each other. He took them into a room by themselves, reasoned with them, wept over them, and at last prevailed. Their hearts were broken; they were melted down: they fell upon each other's necks, and wept aloud.

'Blessed are the peace-makers, for they shall be called the children of God.' These are valuable, honorable, and useful members of society.—While others go about as incendiaries, to destroy the happiness and peace of mankind, by blowing up the fires of discord and contention, these on the contrary find the greatest pleasure in being the instruments of allaying animosities, quenching the flames of malignity, and promoting unity and concord among men. Happy characters! Prosperity be with you; and may your numbers be increased, and the God of peace honor you at last with a crown of glory, and hold you up to an assembled world, as those who have greatly contributed to the happiness of the human race!

BLASPHEMY SIGNALLY PUNISHED.

On the fourth of August, 1796, between eleven and twelve o'clock in the forenoon, a violent storm of thunder and lightning arose in the district of Montpelier. In a field about a mile from the town, a body of nine hundred French soldiers lay encamped. At a small distance from the camp, five of the soldiers were assisting a husbandman in collecting in the produce of the earth for hire. When the storm came on, the whole party took refuge under a tree, when the five soldiers began to blaspheme God for interrupting

them in their labour; and one of them in the madness of his presumption, took up his firelock, which he happened to have with him, and pointing it to the skies, said he would fire a bullet at him who had sent the storm! Seized with horror at the blasphemous declaration, the husbandman made all haste he could to quit the company; but scarcely had he got to the distance of ten paces from the tree, when a flash of lightning struck four of the soldiers dead, and wounded the fifth in such a manner that his recovery was despaired of.

"Remember Lot's wife," was the admonition of our Lord. If you would escape, fly the company of the wicked and profane, for "verily there is a God that judgeth in the earth."

From the Churchman.

MR. EDITOR,—I was greatly delighted to observe in your paper of the 31st May, the article signed "M.," touching a portion of the late address of the Rt. Rev. Bishop White. I do not know your individual opinion on the merits of the question, neither do I wish by these remarks to draw from you any expression of opinion, but it is matter of rejoicing with myself and many others, that you deem it consistent with your editorial liberty to publish articles as the one alluded to. I look upon it as a very auspicious era in the Church when the views of a class of the clergy, who because they cannot go the whole length with certain "ardent writers among us," have often been stigmatized as "no Churchmen," appear in the Church periodicals without the customary marks of dissent and reprobation. I think there is nothing which would be better calculated to bring about a complete condition of harmony in the Church, than the concession on the part of those who adopt the highest views, that their brethren, who take lower ground may at the same time have a zealous and enlightened attachment to the Church. For my own part, and I know that I express the feeling of numbers, I most heartily adopt the views of Bishop White on the subject of Episcopacy,—am fully convinced "that from the apostle's time there have been these orders of ministers in CHRIST'S Church, Bishops, Priests, and Deacons"—do most heartily believe, that this is not only the oldest, but the best and wisest form of Church government, and can say, with the deepest sincerity of heart, that "I prize her heavenly ways." And yet, because I cannot take the ground that union with the Episcopal Church is one of the essentials of salvation, equally with faith,—that I cannot believe the proposition, "no Bishop—no Church,"—why should I be stigmatized by those holding contrary view, as "no Churchman." Since the delivery of Bishop White's charge, I have heard him called "no Churchman." Over his venerable and honored head this imputation passes with perfect harmlessness, and betrays nothing but the weakness of the head of the individual who uttered the reproach; but the charge, "no Churchman," though made on precisely the same grounds, against many in the inferior orders of the ministry at once blasts their character with many of their people and injures or destroys their usefulness. What a mighty revolution of feeling it would produce throughout the Church if it were generally understood and admitted, that any other advocacy of Episcopacy than on the ground taken by the Church of England as transmitted to us, is matter of private opinion and not to be obtruded as THE JUDGMENT OF THE CHURCH. I care not what high views of Episcopacy any one may take if he is not allowed to place his dogmas as the solemn decision of the Church; let it be understood that he expresses his opinion, and all will be well. I have no quarrel with the highest views which may be entertained, if given with the modesty of individual opinion; but the curse under which the Church has labored and under the influence of which so many of her faithful ministers have been shut out from their due share of respect and consideration has been the persevering cry,—*This the Church says—this is the decision of the Church.* I am thankful to God that one so above all suspicion—so wise—so venerated as Bishop White, has left on record his solemn protest, as it were against these unjustifiable pretensions.

G. T. B.

COMMUNION OF SAINTS.

Among the most delightful associations connected with the world of spirits, is that idea which originates in our belief in the communion of saints, and which represents to us the children of God, who have lived upon earth at various periods of time, as forming one fold under the one great Shepherd.

The Scriptures countenance and warrant this interesting notion, for in them we find our blessed Saviour himself holding out to his followers the prospect of being in Abraham's bosom and setting down in the company of Abraham, Isaac, and Jacob; and encouraging his disciples, both by the tenor of his prayers and his promises, to expect that after death they should be assembled together and thus once more united, should be with Him, and behold his glory and partake of his joy for ever.

Of those who, in humbly pursuing the paths of faith and holiness are looking forward to be introduced to this company of the redeemed,—there are few who have not fixed upon a chosen circle of just men made perfect, from whose society they expect more particular pleasure. The idea is so natural, so intimately blended with all our better feelings, and really forms so beautiful and strong a tie to the invisible world, that it is one which it cannot be wrong to entertain.

This chosen circle, doubtless, consists in the first place of those, whom having seen, we have known and loved. Kindred and friends who have died in the Lord attach us to the citizens of heaven, and cause us to remember Zion with a more vivid interest.

"Tis sweet, as year by year we lose
Friends out of sight, by faith to muse
How grows in Paradise our store."

[Christian Year.

But it includes others also, belonging to distant countries or times, whose hands we have never clasped, whose voices we have never heard, whose bodily presence we have never seen, but with whose minds and characters we have become intimately acquainted and strongly attached. The simple-minded Christians of primitive times—the confessors who, being faithful unto death, went to receive a crown of life—the staunch defenders of the faith, especially when their conscientious firmness and boldness in their Lord's behalf was associated with gentleness of spirit—these claim and possess the affection of the sincere Christian; they are even admired and revered by those who have no very deeply-rooted sentiments of religion. But still that company comprises others, perhaps even more beloved than these, whose lives may not have been distinguished by any very remarkable incidents, yet to whom we are linked in the closest union. They are those to whom we owe the thoughts and impressions from which we derive the greatest satisfaction;—those who, in bequeathing to us wholesome counsel, have inscribed in their holy pages a picture of their own minds; and concerning whom we are thus able to gather incidentally that they must have been wise and amiable companions, who did good in their generation by a holy life and conversation. We think that it must have been a great privilege to have taken sweet counsel with them during their sojourn on earth, and we contemplate with peculiar pleasure the prospect of commencing an uninterrupted intercourse with them, in the better world whither they are gone.—*Hone's Life of Bishop Wilson.*

THE PHROPHECIES RESPECTING CHINA.

The writer says: Amongst the numerous promises in the Scriptures, there is one which bears directly upon China, and it is well to dwell a little on the subject. In the twelfth verse of the 49th chapter of Isaiah, God says, "Behold these shall come from far; and lo, these from the north and west, and these from the land of the *Sinim*."—Great philologists are agreed, that *Sinim* was the name under which eastern Asia or China was known to the inhabitants of western Asia. Both the Arabs, Syrians, Malays and Siamese, to this day call it *Tisin*, *Chin*, or *Shin*; and even a narrow minded man might well doubt whether the Hebrews, who knew the existence of Hindostan, (Esther i. 1,) under the name of *Hodu*, and of

Scythia, under the name of Magog, could be entirely ignorant of the largest and oldest of empires. Sinim is the Hebrew Plural of Sin. Or should we think that whilst petty nations come into remembrance before the Lord, the millions of China should never be mentioned?—*Ch. Intel.*

ADDRESS OF BISHOP HOPKINS
TO THE CONVENTION OF THE DIOCESE OF VERMONT.

[CONTINUED.]

Here then, we find the principles of our Church government clearly settled and well defined long before Christianity became united with any form of civil government whatever, before the Bishop of Rome had usurped any extravagant power, before the corruptions of doctrine and of practice which afterward darkened the face of the Christian world, had any being, while the Bible, the unadulterated word of God, was acknowledged the only guide, and the customs and regulations established by the apostles themselves were yet preserved, together with the very originals of their writings, among the Churches of their planting.

At this period, or indeed at any other, from the foundation of the world until the age which followed the Reformation, not quite three hundred years ago, no man can find a trace of the Presbyterian or of the Congregational system. There were dissensions in the primitive Church, but not about its government. There were schisms and heresies in doctrine, but none in its form of administration. And this universal acquiescence in the Episcopal system we prove to have existed while the Church was under persecution, when the earthly meed of honour was the rack or the lions—the scaffold or the flames.

But in the next century the Roman Emperor became a convert, and established Christianity as the religion of the empire. By degrees the truth of God spread throughout the world, and in connexion with it, unhappily an increasing portion of error, until, at length it became necessary to cast off the fetters of the Church of Rome, and return to primitive and scriptural Christianity. In the year 1530, this reformation had advanced to full maturity in many parts of Europe, but not upon the same principles, nor according to the same form.

Luther, in Germany, had no bishops on his side, and therefore for the very simplest reason in the world, was obliged to proceed without them. Calvin, in France and Geneva, had no bishops on his side, and neither had Zuinglius in Switzerland, and of course, the same necessity produced the same result. But did these famous men revile the Episcopal government, and cast it aside because it was hostile to liberty? Nay, so far from it that they have left on record their declarations of strong regret that they felt compelled to change an institution which all acknowledged to be of primitive origin.

In England alone, did the providence of God, enable the reformers to recover apostolic truth in union with apostolic government. Many of the bishops joined with the King in favour of the Reformation and thus, by degrees, the Church was restored to its primitive purity under Edward the Sixth, through the instrumentality of those admirable men, who, like their patterns of old, signalized the ardor of their glorious faith in the fires of martyrdom.* * * *

Let us, in the last place, consider the character of our Church government as it was settled on our separation from the Church of England, and exists at this day; in which I am very confident that the candid examiner will not only find no traces of monarchy, but will perceive throughout the patriarchal principle of primitive days, united to much republican equality and in all its parts made subject to law and order.

The general division of our ministry into the three orders of bishop, priest, and deacon, we retain unchanged, with their relative and appropriate powers, as it was established by apostolic authority. Nor do we conceive ourselves at liberty to depart from this arrangement, either directly or indirectly, by any official mingling with the ministry of other denominations. In this respect, however, it has long seemed to me exceed-

ingly plain that our course of obligation does not require us to judge or to condemn the claims of the various non-episcopal societies. It is no part of our prerogative to limit the conditions of the Divine blessing. It is, indeed, our bounden duty to guard, yea, to 'contend earnestly' for the faith once delivered to the saints, but this duty does not demand that we should pronounce any sentence of exclusion against those who seem to us to have departed from it. It is also our duty to guard the original and sacred constitution of the Church, but still less can this call upon us for a sentence of condemnation against those who consider themselves pledged to a different and comparatively modern system. To his own Master let every man stand or fall. The claims of Episcopacy we are solemnly bound to maintain, as firmly believing them to be of apostolic institution; but we maintain them in the spirit of kindness and good-will, leaving the consequences of rejecting them with Him, whose blessing confers the only effectual value on any human ministrations. The admirable Liturgy and Articles of the Church of England, distinguished as they are for their antiquity, their scriptural fidelity and pure devotion, we also retain, with such changes only as were rendered necessary by the Revolution.

But in other respects the Constitution of the Church among us may be well likened to the Constitution of the Union; and, indeed it is supposed, that it was purposely assimilated to this in several highly important particulars. First, in the great principle that our chief ecclesiastical officer, namely, the bishop, is elective. In primitive times this was, indeed, the general rule, but it had some exceptions; for instance when the people could not agree in a choice, the neighboring bishops were accustomed to meet and choose for them. In the Church of Rome the semblance of election has long ceased; and in the Church of England, although the dean and chapter elect, it is only on the mandate of the King, and altogether without the votes of the people. But with us this important matter is so ordered, that every clergyman and the laity of every parish have an equal voice. Nay, the laity have a full veto on the clergy, so that their concurrence is absolutely and always necessary. A course more perfectly republican, and more opposed to aristocracy or monarchy, could not have been devised by the ingenuity of man.

Again, the minister of every parish is elective, chosen by the votes of the people, either acting as a whole society or by their vestry, who are men elected by the society. We have no benefices, as in England—no parishes to which a clergyman can be appointed for life, without consulting the parishioners. Nothing could be more free from restraint than this portion of our system.

Again, we have no tithes, no imposts, no revenue derived from any species of taxation: but the whole support of the clergy is dependent merely on the approbation and zeal of his parish. There is surely nothing of monarchy in this.

Above all, however, our whole system of canon law by which the bishop and the clergy are governed, rests upon the same republican principle. The bishop can make no law, the clergy can make no law until the representatives of the laity sanction it. Each parish sends its representatives to the State Convention. Each State Convention sends its four clergymen and its four laymen to the general Convention, and both in the State Conventions and in the General Convention, the lay order have a concurrent vote on every act, and a full negative by their veto. If this be not a republican system, and that to the fullest extent, I know not where to find it.

But this is not all. It is the great boast of a republican government, that the people elect their officers, the people make the laws, and the laws, of their own making, interpreted by the officers of their own appointing, govern them. We have seen that the officers in our Church are thus elected, that the laws of our Church are thus enacted, and the result is, that as in our commonwealth the laws are supreme, so emphatically is it in our Church, that it is a Church of law and order.

(To be Continued.)

From the Commercial Intelligencer.

THE INFIDEL.

In the early part of Dr. Franklin's life he became a free-thinker. He was surrounded by a circle of youthful friends, most of whom he argued into infidelity. He afterwards found to his surprise that his converts, without exception, became degraded and worthless; and he concluded that his doctrines were not suited for mankind, as they only resulted in making bad relations, faithless friends, and worthless citizens.

An incident occurred some years since in this city, which strongly illustrates this view. We received the facts from a gentleman of unimpeachable veracity, and the reader may rely with confidence upon their truth.

A very young gentleman entered the office of a former Mayor and asked for a private audience. —It was granted him without hesitation. He then represented himself as a Mr. A. of New-York, the son of one of the most respectable citizens of that city. He had visited Philadelphia, he said, for the purpose of delivering lectures, in support of the system of Fanny Wright. During his sojourn in this city, he had fallen into indiscretions, which he hoped his youth would excuse, and on the preceding night, when in company with an abandoned female he was robbed of all his money. He said he would have entered no complaint, but that he was left penniless and dared not, under the circumstances, apply to his father for relief. The ingenuous manner, genteel appearance and address, and the refinement and talent displayed in his language, gained for him a ready credence. The mayor proffered his services to relieve him, and instantly issued a warrant for the apprehension of the girl, who was brought up and committed to prison.

At the examination, the girl's attorney boldly plead not guilty; and alledged that the statement of Mr. A. so far as it related to the robbery, was a fabrication, intended to force money from the defendant. Mr. A. was rendered highly indignant at this assertion, and demanded a full investigation of the circumstances. This took place, and throughout the whole of it Mr. A. exhibited great calmness, modesty and an ability which would have done credit to any gentleman at the bar. He was however unable to sustain his charge; and the girl preferred against him an accusation of false imprisonment. The tables were now turned, and he was taken to prison.

He shortly after addressed a note to the mayor depicting in eloquent language his melancholy situation, and asking the favour of an interview. The benevolent magistrate hastened to the prison.—Mr. A. was so affected with his kindness that he wept. He implored his visiter to believe him innocent, referred with great feeling to his parents, and begged him to assist him in procuring a release. The mayor readily promised to do all in his power; and inquired if he had not some friends in the city who would become his bail. The prisoner gave him the names of the Wright school, who had encouraged and applauded him in the delivery of his Atheistical lectures, and who professed the greatest desire to serve him. The mayor hastened to them. The answer from each was uniform. They declined becoming his security.—They corroborated all his statements; represented him as moral, refined, gifted with more than ordinary genius, and connected with some of the most respectable families in New York. Still they could not place in him the slight dependence which could warrant them in becoming security that he would not be a fugitive from justice.—Why were they thus distrustful? They knew that the only sure pillar of principle in the human breast, had been in his, overthrown.

Still, the interest, which the youth, appearance and manner of Mr. A. had raised in the bosom of the benevolent magistrate, was not removed. He persevered in his exertions, and with great difficulty, had the charge withdrawn, and the young gentleman released.

The next day Mr. A. waited upon him. He was greatly agitated. He expressed his gratitude with great fervour, and begged the mayor to believe that, though he might have been imprudent, he was incapable of being guilty; and that he would

hereafter, give him reason to believe his disinterested and noble benevolence had not been thrown away. The mayor in addition to his former services, now offered him his purse, to assist him to return to New York, and after a few words of paternal advice, bade him farewell.

Several months elapsed. The mayor, who had become cognizant to some facts, important in a criminal trial, pending in New-York, proceeded thither as a witness. He was invited to take a seat upon the bench, and from that elevation looked down upon the animated mass that crowded the court house. A call was heard from the officers; "Make way for the prisoners;" and the wretched beings entered. Among them was a youthful and elegantly made figure; he raised his face, and cast a hurried glance on the crowd.—The magistrate started—*it was Mr. A.!* He was charged with an attempt to commit robbery and murder.

The facts, as subsequently developed in the trial were as follows. Mr. A. whose heart appears to have been wholly cankered by his wretched principles, met, at a hotel, a young merchant, and discovered that he had a large amount of money about him. He instantly conceived the fiendish design of murdering and robbing the youth.—He entered into conversation, and by his superior talents soon fascinated his victim. After a protracted conversation he proposed, the afternoon being fine, that they should take a skiff and visit an island in the neighbourhood of the city for the purpose of bathing. The merchant gladly assented. The plan of the young, but hardened miscreant was to strangle his victim in the water.—But the place was found so crowded with bathers that the design was impracticable without discovery. They remained at the island until near sunset, when the merchant who had an engagement before night fall, insisted upon returning. They entered the skiff, and A. on the pretence of being acquainted with the current, took the oars. He rowed for some time in silence; when his companion finding the night approaching, and the skiff no nearer the city, became alarmed, took the oars and pulled vigorously for New-York. It was now dark. A. was in the stern of the boat. This was the moment for his guilty purpose. Lifting a stone which he had thrown into the boat he crept near his victim, and struck him with all his force on the head. The merchant was wounded severely, but fortunately not stunned. He turned upon his assailant, shrieking murder. They grappled, and in the brief struggle, the merchant, rendered strong by desperation, got the murderer down in the boat. Meanwhile the cries for help were heard by some persons in a boat at no great distance, and the struggling youths, seeing the approach of aid, separated and retired to different ends of the boat.

A. finding himself baffled, joined his companion in shouting murder, and to aid the fraud, took out a large knife, opened his jacket and vest, and wounding himself in the side, threw the bloody knife to the bottom of the skiff. This scheme so artfully devised, and so boldly executed, was by an overruling Providence made the means of his detection and punishment. The boat approached, and A. pointing to his wound, and to the knife, accused the merchant of a design to murder him. The latter of course, retorted; and they were both taken, bloody and breathless with the struggle, into custody. On the examination, the coolness of the young villain for a long time baffled the court, until a trifling incident disclosed the truth and disconcerted him. He had in stabbing himself inadvertently opened his vest. On examination it was found, that there was no cut in his clothes, but that they had all been carefully removed before the blow was struck. This fact corroborated the statement of the merchant. It was obvious that the wound had been inflicted by A. himself, and his companion was at once released.

A. was tried, convicted, and as we believe, at this moment in the New-York Penitentiary.

Such is the influence of infidelity—seizing upon the noblest souls, and leaving them a foul, and desecrated ruin, leading the young, the generous, and gifted from the paths of virtue and honour

and abandoning them to guilt, wretchedness and infamy.

LANGUAGE OF SIGNS.

The Rev. T. H. Gallaudet, late principal of the Deaf and Dumb asylum at Hartford, in a very interesting article, published in the last number of the Literary and Theological Review, relates the following curious facts. They promise to be of great practical use to missionaries in heathen lands, and to all who have occasion to hold intercourse, while ignorant of each others' language.—*N. Y. Observer.*

In the summer of 1818, a Chinese young man passed through Hartford Connecticut. He was so ignorant of the English language, that he could not express in it his most common wants. As the principal of the deaf and dumb asylum in that place, I invited the stranger to spend an evening within its walls, and introduced him to M. Laurent Clerc, the celebrated deaf and dumb pupil of the Abbe Sicard, and at that time an assistant teacher in the Asylum. The object of this introduction was, to ascertain to what extent Mr. Clerc, who was entirely ignorant of the Chinese language, could conduct an intelligible conversation with the foreigner, by signs and gestures merely. The result of the experiment surprised all who were present. Mr. Clerc learned from the Chinese many interesting facts respecting the place of his nativity, his parents and their family, his former pursuits in his own country, his residence in the United States, and his notions concerning God and a future state. By the aid of appropriate signs, also, Mr. Clerc ascertained the meaning of about twenty Chinese words. When the conversation began, the stranger appeared to be bewildered with amazement at the novel kind of language which was addressed to him. Soon however, he became deeply interested in the very expressive and significant manner which Mr. Clerc used to make himself understood; and, before one hour had expired, a very quick and lively interchange of thought took place between those so lately strangers to each other. The Chinese himself began to catch the spirit of his new deaf and dumb acquaintance, and to employ the language of the countenance and gestures with considerable effect to make himself understood.

About a year afterwards, the principal of the Asylum visited Cornwall, in Connecticut, where upwards of twenty heathen youths were at that time receiving education under the patronage of the American Board of Commissioners for Foreign Missions. With the consent of the principal of that institution, I one evening gathered around me several of these interesting strangers, from the islands of the South Sea, and from different tribes of the North American Indians. The object of the interview was to ascertain how far a conversation could be conducted with them merely by signs and gestures. The result was similar to that in the case of Mr. Clerc's intercourse with the Chinese. Questions were proposed to them on a variety of topics relating to their own individual history, and that of their families, to the state of manners and morals in their respective countries, and to their early religious knowledge.

For example, Thomas Hoopo, a native of Owhyhee, was asked if his parents were living; how many brothers and sisters he had; when he left his native shores; whether his countrymen worshipped idols, and sacrificed human victims; how the women were treated by the men; what was the climate of his country; what its productions; with many inquiries of a similar nature, all of which he well comprehended, and to many of which he replied by signs. The meaning, too, of a number of Owhyhean words was ascertained by signs merely, and found to correspond with the import which had been previously assigned to them in a dictionary which had been for some time preparing in the school; and indeed, in a variety of instances, the most correct meaning of such words was established, by the medium of signs, in a more satisfactory way than had been previously attempted. Throughout this conversation, the heathen youths appeared to take a deep interest, and to have a peculiar aptitude, both in comprehending the signs which were proposed to them, and in inventing such as were necessary for a reply.

On the testimony of several of the South Sea islanders, it appeared, that not a few of the signs

employed in the instruction of the deaf and dumb are precisely the same which their countrymen use to supply the deficiency of, or to give emphasis, to their own barren language;—a fact which had indeed been anticipated, from the singular circumstance so often observed by the teachers of the deaf and dumb among their pupils, that mutes who meet for the first time are able to understand each other on many common topics; the author of nature having laid the foundation in the very constitution of our species, and in the structure and processes of the visible creation for a universal expression of the same ideas, on a vast variety of subjects, by similar signs.

Not long after this interview, Thomas Hoopo visited the Asylum for the deaf and dumb in Hartford. At my request he attempted, by the natural language of signs, such as his own feelings and conceptions at the time dictated, to give to a circle of pupils around him a sketch of his history. In doing this he occupied a half hour or more, and secured the fixed attention and interest of the pupils. It was surprising to see the ingenuity and readiness with which he employed this language of signs and gestures, and not less so to ascertain, as I did afterwards, that a very considerable part of what he said certainly more than half of it was fully understood by those to whom it was addressed.

Opportunities have occurred of intercourse by signs between the native Indians of our country, who have visited the institutions for the deaf and dumb, and the instructors, the results of which, in a greater or less degree, have corresponded with those mentioned above.

Now, I would ask, cannot the Christian philosopher make some important practical use of these singular and interesting phenomena? In this age of wonderful experiment, may they not furnish data from which successful principles may be derived and applied with reference to the instruction of those heathen nations who have no written or printed language? May not this curious language of signs and gestures be made subservient to the speedy acquisition of the oral language of such a people by the Christian missionary, or to the communication to them of his own language, or to their mutual intercourse with each other not only on ordinary, but on the most momentous topics, even while they are entirely ignorant of each other's spoken language?—Who that is acquainted with the propensity of all rude nations to use signs and hieroglyphic symbols in their intercourse with each other, and in the preservation of their simple historical annals; or who that has read the narratives of voyagers who have discovered unknown islands or countries, and the great difficulties they have to encounter in their intercourse with the natives and the continual necessity which they mutually feel of resorting to signs and gestures, when every other expedient has failed, can deem it an expectation too sanguine to be indulged, that a knowledge of that matured and systematized language of signs and gestures which is employed in unfolding the latent intellectual and moral powers of that part of our species who are deprived of the organs of hearing, and consequently of the power of speech, might be employed with equal success among that other part of our species who are deaf to the words of our language, and who are dumb to us in attempting to make us understand the import of theirs?

A VALUABLE MAXIM.

Bion, a renowned philosopher of antiquity, has a maxim attributed to him by Plutarch which would do honour to the greatest philosophers.—He told his disciples that "when they should have acquired constancy enough to bear those who injured them with the same tranquillity as they did those who treated them civilly, they might believe they had made some progress in virtue."

A true Christian, by his godly sorrow shews himself a conqueror of that sin by which he was overcome; while the hypocrite, by his pride shews himself a slave to a worse lust, than that he exclaims against. While a christian commits a sin he hates it; whereas an hypocrite loves it, while he forbears it.—ANON.

GAMBIER OBSERVER.

GAMBIER, FRIDAY, JULY 4, 1834.

In consequence of severe indisposition, Bishop McILVAINE is unable to fulfil the appointments recently published in this paper.

FAIR IN TRINITY CHURCH, NEWARK.—The ladies of this infant society, now laudably engaged in the erection of a neat brick Church, held a fair on Tuesday and Wednesday of last week, and realized from their praise-worthy exertions the sum of \$210.

MISSIONARY RECORD.—The number for July has been received, and is taken up in part with the proceedings of the Board of Directors at their last meeting. The former Executive Committee were re-appointed, and resolutions adopted calling the attention of the Society and of the Church at large to the wants of Africa and China, as missionary fields of great promise. The present posture of affairs at Green Bay was considered, and proper measures taken to secure the increased usefulness and prosperity of this mission. Bishop McIlvaine was appointed to preach the triennial sermon in 1835. The whole proceedings seemed characterized by a spirit of harmony and zeal, and perseverance, which demand the confidence and hearty co-operation of every Episcopalian, and promise blessed results. Thirty-eight auxiliary associations have been formed during the past year.

In reference to the valuable periodical of the Society—the Missionary Record, the Board make the following statements:

The Board would again express their conviction of the advantage which has accrued to the Society, in consequence of its periodical paper. From every quarter of the Church, they have received assurance that this publication has been the means of extensive good, accompanied also with strong expressions of satisfaction with the manner in which it has been conducted, and earnest solicitations that the Society would on no account suffer it to be discontinued. There has been a very considerable accession of subscribers since May, 1833, but still the record does not support itself.

The whole number of copies issued monthly is 4000, which cost the Society, \$1080 per annum. The number of subscribers at \$1 per annum, is 513. For the privilege of advertising on the cover, \$80 per annum are paid by Messrs. George Latimer & Co. So that the actual expense of this publication to the Society for the last year has been \$497.

There may be some who will regard even this too large an amount to be deducted from the general fund. To such, the Board would simply state their deliberate conviction that the steady progress of the Society depends, under the blessing of God, on the diffusion of missionary intelligence; and, if the "Church Missionary Society," in the twentieth year of its existence, did not consider £3500 too large a sum to be disbursed in a twelvemonth for such an object, much less should the item just reported be regarded as an exceptionable expenditure.

At the same time, the Board are aware that similar periodicals, in our country and elsewhere, have become a source of considerable revenue to the institutions under whose auspices they appear. And they cannot but believe that such will be the case, with respect to this Society's paper when the members of the Church become generally acquainted with its important bearing on the cause of missions.

To accomplish an event so desirable, the Executive Committee recently requested, by a resolution the co-operation of the clergy; and the Board indulge the hope, that assistance in a cause so intimately connected with the divine glory, and the advancement of religion, will in no instance be withheld.

LORD TEIGNMOUTH.—In the May number of the London Christian Observer, we find a very interesting sketch of the life of this distinguished nobleman. For nearly thirty years his name has been so intimately connected with the great Christian enterprises of the day, that we think an abstract of the principal incidents of his life cannot fail to prove interesting to our readers.

Lord Teignmouth was born in London in the year 1751. He was the representative of the ancient family of Shore, of the county of Derby. His great-grandfather, Sir John Shore was an eminent physician of the town of Derby, and received the honor of knighthood from King Charles II. on his restoration. His grandfather and father were connected with the East India Company; the latter holding a lucrative situation, and dying while the subject of this memoir was very young. His mother removed to Suffolk soon after his birth, and educated her two sons,—the elder for the service of the East India Company, the younger for holy orders.

On Mr. Shore's arrival in India he was at once introduced to public business, there being at that time no college in that country for the instruction of young men previous to their entering on their official duties. While yet very young he was placed in an arduous and responsible situation, and laboured with indefatigable industry to qualify himself not only for the duties immediately imposed upon him, but for those which belong to higher functions. In the study of the Oriental languages, then much neglected, and to the attainment of which were wanting those helps which have been since supplied, he made great progress, and laid the foundation for his future em-

inent usefulness. The habits, customs, tenures, and laws of the natives, occupied his closest attention; and with a view to ascertain them more accurately, he cultivated an extensive intercourse with the people. He was at length removed to the department, then united, of Revenue and Judicature; and on the consolidation of the provincial Boards, under Mr. Hastings, was placed at the head of that department. The experience which his duties afforded enabled him to acquire that profound and comprehensive knowledge of the revenues of the country to which his elevation to the high situations which he afterwards filled may, under Providence, be attributed.

On Mr. Hastings's return to England, in 1783, Mr. Shore, who respected the integrity and intentions of that persecuted and injured governor, and valued his talents and his friendship, accompanied him. During his absence he had friended the death of his mother, to whom he was much endeared, and who had trained him up in the faith which he never abandoned, though his religious impressions, deprived in India of that culture for which the growth of our church establishment and the diffusion of Christian missions have since in some measure provided, were little operative on his youthful mind. The stock of religious books which he took with him to India, and especially those on the evidences of Christianity, employed his thoughts; and before he quitted India for the first time, the seed which afterwards sprang up plentifully, had been nurtured and already promised its fruit.

Early in the following year, Mr. Shore married the only daughter of James Cornish, Esq., of Teignmouth; and at the close of it was appointed a member of the Supreme Council, to accompany Lord Cornwallis, who was placed at the head of the government of India.

Ill health, from which Mr. Shore was seldom exempt during the whole period of his residence in India, compelled him to return once more to his native country; and his public services were acknowledged by the offer of a baronetcy, which he declined. The enjoyment of domestic happiness, literary leisure, occupied the brief interval which elapsed previous to his unexpected appointment to the Governor-generalship, on the resignation of Lord Cornwallis.

It was in the year 1792 that he assumed the reins of government. The sound judgment, extensive experience, and habitual decision which formed the characteristics of Sir J. Shore's mind, and eminently qualified him for the conduct of public business, were regularly employed in that beneficial routine of administration which, though little attractive to the historian, secures by the gentle arts of peace those objects for which wars are professedly undertaken. The most important proceeding at variance with the general course of his policy, which circumstances imposed upon him, was the dethronement of the reigning king of Oude, which he did not determine upon till after a most anxious investigation of the question of the pretended legitimacy of that usurper. Satisfied that his decision, which was of necessity founded on evidence dubious and entangled, would expose him, whatever resolution he might adopt, to censure—as proved to be the case—he felt the very great difficulty and responsibility of his situation. He, however examined the circumstances with much care, and having earnestly prayed the Almighty Disposer of kingdoms for his direction, he calmly abided the consequences. His conduct was entirely approved of by the home authorities, ministerial and directorial; and a threatened parliamentary impeachment was never prosecuted. The official, "Political Letter" sent out to India under the occasion, dated May 15, 1799, was couched in terms of the very highest confidence and gratitude. After a full commentary upon the proceedings, it declares, "We are, upon the whole, decidedly of opinion that the late Governor-General, Lord Teignmouth, in a most arduous situation, and under circumstances of much delicacy and embarrassment, conducted himself with great temper, impartiality, ability, and firmness, and that he finished the course of faithful services by planning and carrying into execution an arrangement which not only redounds highly to his own honor, but which will also operate to the reciprocal advantage of the Company and the Nabob Vizir." And even Mr. Mill, the Historian of India, who more than doubts whether the conflicting evidence was so clear as to justify the deposition of the Nabob of Oude, attests that "It is impossible to read the account of this transaction, drawn up by the Governor General, and not to be impressed with a conviction of his sincerity and desire to do justice." Such a testimony from such a quarter affords ample proof of the conviction even of political opponents respecting his lordship's characteristic integrity. Nothing probably, in the whole course of his connexion with India, gave him so deep an insight into the native character as the investigations which it became his duty to make upon this occasion, or so greatly impressed his mind with the necessity of introducing Christianity into India, were it only in virtue of its moral effects. He speaks, in his official documents, in the strongest terms of astonishment and disgust of the inextricable complication of fraud, falsehood, and every other wickedness, which he had detected in his intercourse with persons even of high native rank, in the course of this inquiry; and we doubt not the recollection of these circumstances was vividly fresh in his mind when some years after, he gave his most decided evidence respecting the vices and degradation of the Indian character, which the opponents of the opening of the East to Christian instruction wished to shroud and soften down into the mildest and most amiable virtues.

Sir John Shore neglected not amidst the toils, and cares of empire, those literary pursuits which were ever congenial to his taste, and which he cultivated in the society of his friend Sir W. Jones, who, like himself, was the son of a widowed mother, whose maternal solitudes were amply repaid by their auspicious results. On the death of that unrivalled Oriental scholar, Sir John Shore succeeded to the chair of the Asiatic Society, and pronounced an elegant and luminous eulogium on his predecessor. Nor did he fail to exhibit, in the whole course of his public and private conduct, an exemplary atten-

tion to the duties of religion, and scrupulous observance of the Sabbath, which at that time little characterized the servants of the East-India Company.

In 1789 he returned to England, accompanied by his lady, who had followed him to India, and their three surviving children. The loss of two children previous to her leaving England had much afflicted him. On his arrival at the Cape of Good Hope he received intelligence of his elevation to the peerage, by the title of Baron Teignmouth.

A circumstance which doubtless contributed much to the excellence of Lord Teignmouth's christian character, was his final settlement at Clapham, under the ministry of the Rev. John Venn. Here he enjoyed the society of men distinguished for piety and talent, "with whom he became intimately associated in the prosecution of those various schemes of benevolence—such as the abolition of the slave trade, and ultimately of slavery, the promotion of Christianity in the east, and Bible, Missionary, and education societies—which have contributed much to accelerate that moral revolution, which is gradually and successfully extending its progress throughout the world." Among these the names of Wilberforce, Stephen, Thornton, Macauley, and Charles Grant, may be particularly mentioned.

It is a pleasing circumstance to those who have been conversant with the pages of the Christian Observer, to know that Lord Teignmouth was among its earliest patrons, and was a frequent contributor to that able and very useful periodical. The following account of his Lordship's connection with the British and Foreign Bible Society, will be read with interest.

The Bible Society was formed at a public meeting convened on the 7th of March, 1804. We need not recapitulate the various circumstances which led to that meeting, and the warm interest which was taken in the preliminary arrangements by several individuals who are now in a better world—among whom we may not omit to mention Mr. Grant and Mr. Wilberforce; and still less Mr. Hughes, who, with his still surviving, modest, and unassuming friend, Mr. Tarn, was present and took an active part in the original project as far back as 1802. A second meeting of the infant Society's subscribers and friends was held on the 2d of May, to revise and mature its constitution: the Committee appointed on the 7th of March having devised some very important improvements upon its original construction, and which, being adopted, placed the Society upon that solid footing which it has ever since retained. Mr. Pratt, Mr. Hughes, and Dr. Steinkopf, were the original secretaries. The first of these, who also held the office of Secretary to the Church Missionary Society, speedily resigned his honorable post to Mr. Owen, thinking it conducive to the interests of the Society to do so. Lord Teignmouth, whose name appeared among the earliest in the list of contributors, was solicited, through his much-esteemed friend Mr. Macaulay, to take the chair on the 2d of May, which he readily engaged to do; but, illness preventing it, Mr. Granville Sharp presided. On the 14th Lord Teignmouth was unanimously nominated President, at the nomination of Bishop Porteus; Mr. Owen moving, and Mr. Rowland Hill seconding the proposition. His Lordship's accession to the office was gladly hailed by the Committee, most of whom were acquainted, some of them intimately, with the excellence of his Lordship's character, and the high reputation which he had acquired in India as a patron of religion and a personal example of its influence. The very day after his appointment, Bishops Barrington and Porteus united themselves to the Society; and in the course of a few weeks Bishop Fisher, and his successor the present venerable Bishop of Salisbury, with many other much esteemed individuals, lay and clerical, followed their example; and the tree was firmly planted which was to withstand many a shock, and whose fruits were for the healing of the nations. Lord Teignmouth began immediately to address himself with much diligence to the business of the institution, and regularly discharged the duty of Chairman at the meetings of the Committee, unless prevented by illness or other unavoidable impediment. The diligence, sagacity, perseverance, ardent zeal, and winning urbanity, with which he conducted the affairs of the Society, are well known to all who have witnessed his conduct, either at these meetings of business or at the public anniversaries. There was also a calmness of judgment and a spirit of impartiality in all his Lordship's proceedings, which on various occasions proved of signal advantage to the institution. In proportion as he loved and valued the Society, he was anxious that it should be free from all just cause of reproach: he was always desirous that every difficulty should be openly and fairly met; and every complaint, if complaint were made, impartially investigated; and he would on such occasions wait the issue with undisturbed equanimity, preparing either to acknowledge or retract, to amend or persevere, as truth and justice dictated.

With the following paragraph, depicting his faith and patience unto the end, we must close our present extracts from this interesting memoir.

During his most arduous employments Lord Teignmouth never neglected his domestic duties. In the bosom of his family, and among the numerous branches of his relatives and connexions, he was known, beloved, and venerated, as the husband, father, brother, friend, whose looks, words, and actions indicated steadfast, unvarying attention, and judicious friendship. His servants regarded him as a parent, and the poor as a kind and constant benefactor. The eminent consistency of Lord Teignmouth in the course of public and private virtue, must be ascribed to that faith in his Saviour, and to that humble dependence on the assistance of the Holy Spirit, which he diligently sought during the period of his highest elevation in India, and which constituted his strength, his solace, and the

mainspring of his exertions and of his excellence in the severe domestic afflictions with which it pleased God to visit him, no less than in the difficulties in which his public proceedings were occasionally involved. As his sphere of active usefulness contracted, his mind became gradually concentrated in the pursuits of religion, in the duties of prayer, meditation, and the study of the Scriptures. His theological reading was extensive, and gradually, in part, supplanted the pursuits of general literature. He was alive to passing events, by singular sagacity. His health had much improved during the latter part of his life; but at the close of the year 1832 it received a shock from illness from which it never recovered; and during the following spring his Lordship suffered considerable internal pain, apparently produced by indigestion. This was happily removed by the remedies employed; and the pure and invigorating air of Hampstead, whither he temporarily removed during the following summer, restored his strength, when a severe attack of illness nearly terminated his existence. He believed that his end was at hand, and gave directions respecting his funeral and the disposal of part of his personal property. But it pleased God to spare his life till the fourteenth of February of this year, the forty-eighth anniversary of the day of his marriage; during which period his mind was habitually employed in preparation for his approaching removal to his everlasting rest, in humble and entire dependence on the merits of his Saviour. An occasional depression of spirits, produced by bodily languor, of which he complained, disappeared during the few last weeks of his life; his state was that of calm, peaceful, blessed hope. At length, surrounded by his family, on whom he had bestowed again and again his affectionate benedictions—retaining till nearly the last moment a clear and tender remembrance of all his relatives—he resigned his spirit, without a sigh or struggle, into the hands of his Creator and Redeemer. His mortal remains were interred on the twenty-first in a family vault under Marylebone Church.

CLERICAL CHANGES.—We announced some time ago, the election of the Rev. Dr. Ducachet, to the Rectorship of St. Paul's Church in this city, vacant by the resignation of the Rev. Dr. Tyng. Dr. Ducachet having declined this call, the Rev. Samuel A. McCoskry has been unanimously elected Rector of St. Paul's Church, and has signified his acceptance.

The Rev. L. H. Johns, of the Diocese of Maryland, has removed from Cumberland to Frederick Town, and taken charge of the Churches at Catoctin Furnace and the Point of Rocks in Frederick County.

The Rev. Francis Peck, has recently taken charge of the Church at Wickford, R. I.—*Episcopal Recorder.*

From the London Christian Advocate.

BRITISH AND FOREIGN BIBLE SOCIETY.—The thirteenth Anniversary Meeting of this Society was held in Exeter Hall, on Wednesday. The Chair was taken by the President Lord Bexley at eleven o'clock.

HIS LORDSHIP observed, that, in being called for the first time to assume the Chair as their President, he could not but feel, that the preference which had been shown him, could only have proceeded on the ground of his long services with the Society, an acquaintance of twenty-three years standing.—During this period he had never lost sight of its great and noble objects—he had never ceased to pray for its success—he had never omitted to render it such services as he had been able to give. And now they had placed him in his present situation, he trusted that he should be endowed with the spirit which had animated their late worthy President. He never felt greater satisfaction, than in reflecting on the time when he first joined it. At that period the whole circulation had not exceeded 35,000 copies of the scriptures; now it exceeded eight millions. Then its expenditure had not exceeded 50,000*l.*; now it was considerably beyond two millions. If the Society were to close its labours that day, and cease its existence with that of its late respected President, it would have conferred the most invaluable blessings upon the world. It would leave to posterity eight millions of Bibles and Testaments, in 121 different languages and dialects, 72 of which were not before known as the vehicle of communicating divine truth.—But he trusted, that till time shall cease, the operations of the Society would go on with increased energy and success.

The Report, which was of considerable length, was read by the clerical secretary of the Society, the Rev. A. Brandram. We have not room for even an abstract. The receipts amounted to 83,897*l.*, an excess of 8,404*l.* over the receipts of the year preceding. The issues at home and abroad had amounted to 393,900. Free contributions, 28,145*l.* 2*s.* 2*d.* Scriptures sold at home and abroad, 41,149*l.* 2*s.* New societies, auxiliaries, 13; branches, 10; associations, 154. Grants to Ireland had been made as follows: To the Hibernian Bible Society 3,000 Bibles and 5,000 Testaments; to the Hibernian Society 5,000 Bibles and 30,000 Testaments; to the Sunday School Society 8,500 Bibles and 20,000 Testaments; to the Irish Society 500 Bibles and 2,000 Testaments; to the Baptist Irish Society 1,000 Testaments, to the United Brethren 100 Bibles and 150 Testaments.

The Marquis of Cholmondeley moved the adoption of the Report.

The Bishop of Chester seconded the resolution. It might seem somewhat remarkable, that a Society which was so young which had not attained its thirtieth year, should have been so great a traveller; but that journey would not have been performed so extensively, or so successfully, if it had not been carried on the wings of faith, and sustained by the power of an Al-mighty providence. Unlike some travellers to distant lands, who left their native country without notice or support, that Society had begun at home: it began in the hearts of individuals, in families, in their native parishes. And from that source were derived those funds which carried it from China to Peru, from Newfoundland to Australia. A Report of that kind

may not unfitly be compared to a cosmorama; it placed the audience in the posture of spectators, while numerous objects were made to pass rapidly before them; and the only hope a person could entertain of interesting them deeply, was to fix their minds upon two or three objects. But suppose they could be placed upon an eminence, and one country were set before their eyes; suppose they could go so really, as they did with their mind's eye, to Russia, to Turkey, to China, or to the West Indies, how much, in that case, would they behold to grieve and vex their minds! The delight produced by the eye would be destroyed by that which affected the mind. They would behold beautiful countries, delightful mountains, and valleys, and streams and rivers—all the varieties of creation, and all the bounties of Providence; but when they examine more closely, they would perceive so much of poverty, of crime, of misery, of moral degradation, which would spoil all the delight produced by the previous vision. They would, to use the language of an Italian poet, lament that man alone was bound to wither there. But that a contrast was exhibited by the Bible Society; there the more they examined into the scenery the more they were delighted with it. But it was impossible to follow a Bible in its course. Though he was far from saying, that the distribution of the Bible was the conversion of the world, he must yet take leave to say, that conversion was generally produced by such means. How did conversion spread? From individuals to families, from families to parishes—to districts—to a country. That was the Spirit's work, and his glory he would not give to another; but it was through the medium of the Word that he generally acted. And had they not seen something of that Spirit's influence on the various donations which had been given? One was inscribed, "Thanksgiving for mercies received." What would inspire that disposition which taught the donor to do so? Was it not from the Bible that the poor widow had learned those truths which induced her, an inmate of an almshouse, to leave the half of her little property, her 2*l.* 10*s.* to the Bible Society? One circumstance related in the Report had struck his mind forcibly; it was, that two hundred Bibles had been put into the hands of the Poles, previous to their going into exile. It was evident from the legacies some of those individuals had bequeathed, that they never regretted the labors in which they had engaged. Mr. Hughes had bequeathed his 100*l.*; Mrs. Hannah More her 1,000*l.*; was not that saying, with the clearest voice which could be expressed, We never lamented our connection with the Society—we never thought that money could be expended on a better object! A friend had said of another Society, that it was not a hoarding Society; so it might be said of this, for nothing was said of any stock laid up for a future day. Yet, in one sense it was a hoarding Society—he trusted, that they were laying up treasure in Heaven.

The Rev. Mr. Knill (from Petersburg) said it was just twenty years since he first commenced distributing the Bible. He was then residing at the Missionary institution at Gosport, and beholding the general depravity of the population there, himself and fellow-students deemed it inconsistent to think of embarking for foreign shores without proclaiming the gospel to the heathen whom they saw at home. He accordingly preached to the people on the beach; and, at the close of the service, a sailor addressed him, and offered him three shillings, saying, he was sure he must be thirsty, and begged that he would get something to drink. (A laugh.) He gave the man a Bible for his money, and on receiving it, he put it into his jacket, and declared that he would part with his head the day that he parted with his Bible. Who could tell what had been the result of the distribution of that single Bible? A great deal of good had been effected through the operations of the Bible Society. In September, 1828, a woman calling upon him and seeing a Bible, she took it up, and appeared as though she could read. He inquired whether she had a copy, to which she replied in the negative. He supplied her with one for a rouble; and told her he would supply her neighbors at the same price. She communicated to them the intelligence, and in six weeks he disposed of 800 copies. Many persons walked sixty versts to procure it, lest they should lose the opportunity. That circumstance led me to a more important work. About that period, a young person called on him and begged that he would procure her two Russian Testaments, as she wished to make a present of them on her ensuing birthday. He supplied her with them: she shortly after wished for more, and it pleased God to circulate no less than 30,000 copies of the New Testament and Psalter. Finding himself short of pecuniary means, he wrote to a lady in Scotland, requesting a donation of 10*l.*; she furnished him, however, with 100*l.* and from that period there had always been both a supply and a demand for the Bible. Another interesting fact was the following:—The son of a respectable gentleman wished to visit Finland for the purpose of viewing the waterfalls. The father consented, but desired his son to take with him 1000 copies of the New Testament for distribution on his journey.—The youth requested a young friend to accompany him. The night before he was to sail, conscience suggested that he was himself a stranger to the contents of the volume he was to circulate; he was unable to procure rest; he thought he saw heaven shunt, hell opened, and his ins unpardoned. How could he sleep under such circumstances? He sailed on the following day; he circulated the Scriptures; he returned from Finland a new creature in Christ Jesus, and had since been one of the most active distributors of the Sacred Volume.

LIBERIA.—We have recently received several letters from friends in Western Africa, some extracts from which have been published. On a re-perusal, one remark struck us as worthy of public notice. The writer, after having been six weeks at Monrovia, says—"I have not seen a person in the least intoxicated, since my arrival." The Methodist Episcopal Missionaries have formed a "Conference" at Monrovia, called the Liberia Annual Conference, and at their first meeting fourteen members attended. After getting through with their church

business, they formed a Society, called the "Conference Temperance Society;" thereby showing a determination to set a good example to the flock over which they are placed. The inhabitants have experienced great inconvenience from the scarcity of lumber, suitable for building—this, we are pleased to find, will soon be obviated by the erection of a saw mill.—Perhaps as great an evil, as any, that prevails in this new African Colony is a strong propensity to extravagance in living and dress.—*N. Y. Com. Adv.*

We have received a file of Calcutta papers up to Jan. 30th. We have room now but to state the following facts:

THE MISSIONARY WOLFF, arrived in Bombay on Nov. 29, and left for Egypt via, the Red Sea, on Dec. 11. To show the manner of his reception, and the confidence placed in him, we quote the following from the Oriental Christian Spectator:

"Wednesday, Dec. 11th 1833.—Mr. Wolff sailed for Egypt in the *Coote*. On parting with us, he charged us to return his most grateful acknowledgements for the great kindness with which he was received in Bombay by numerous friends, and particularly by his host, Mr. Farish, Dr. Carr, and the ministers of all denominations; and to express the great delight which he experienced, when he perceived the greatest harmony and exemplary co-operation prevailing here among all who love the Lord Jesus in sincerity and truth. He carries with him the good opinion of thousands in Bombay; and by not a few he will be remembered at the throne of grace. He has promised to send us the whole of his Indian journal for publication. We cherish the hope, that he may ere long revisit us, in the course of his travels."—*Boston Recorder.*

In a late debate in the British House of Lords, the Lord Chancellor said there was never less breach of the Sabbath in England than at present.

Twenty-five or thirty years ago, when he was unfortunately obliged to proceed to chambers on Sunday morning, he had often witnessed scenes of dissipation and profligacy which were not now to be observed. They at present saw very few scenes of this description, as compared with former times. He knew of no capital in the world (and he had been in all the great capitals of Europe,) out of Scotland, where the Sabbath was so well kept as in the city of London.

He did not deny that the king held cabinet councils on that day, but he gave no Cabinet dinners.

The Bishop of London admitted that on the whole, the Sabbath was better kept than it was some years ago, but that still a large portion of society did not keep that day, and many were prevented from observing it as it should be.—*S. S. Jour.*

FOREIGN.

By an arrival at this port, (says the New-York Observer) London papers have been received to the 23d of May.

They bring the melancholy intelligence of the death of Gen. Lafayette, at his house in Paris, on Tuesday the 29th of May, at 4 o'clock in the morning. He was in the 77th year of his age, having been born on the first of Sept. 1756. He retained the entire possession of his mental faculties till the last hour of his life.

The news of the reconciliation of all parties in Portugal, and of the departure of Don Carlos for England, &c, turns out to be a stock exchange hoax. The latest news, however, are highly favorable to Don Pedro. The Duke of Terceira entered Coimbra on the 8th of May, and on the same day Admiral Napier effected a landing at Figueiras, the Miguelite garrison of 550 men deserting it at dawn of day. The Queen's government had been proclaimed at Alveiro and all along the coast.

The Civil war in the north of Spain is assuming a most sanguinary character, each party shooting their prisoners.

Accounts from Paris and Dresden speak of an extended conspiracy, the object of which was the simultaneous assassination on the 4th of May of all the sovereigns of Germany. The Emperor of Russia seems also to have been on the proscribed list. Many Swiss and others had been arrested at Munich, the capital of Bavaria.

The French Chambers of Deputies on the 16th, rejected the bill granting 1,000,000 francs to the Minister of the Interior, to be distributed among the innocent sufferers by the troubles at Lyons. For the bill, 109; against it, 169, (great sensation.) Mr. Tennyson's bill, to shorten the duration of Parliaments to three years instead of seven, was lost in the House of Commons, May 15th, by a vote of 187 to 247. Majority against the bill, 50.

On the same evening in the House of Lords, Lord Winford's bill for a better observance of the Sabbath, was ordered to a second reading by a majority of three votes. There is a bill on the same subject in the House of Commons, which is considered much more judicious, as well as more likely to succeed.

The Pacha of Egypt has not abandoned the idea of establishing a railroad across the Isthmus of Suez, and to insure the overflowing of the Nile he is about establishing locks at the commencement or apex of the Delta.

The British House of Commons have made another grant of nearly ninety thousand dollars for the purpose of aiding private subscriptions in the erection of school houses in England and Wales, to the 31st of March next.

It was shown by the first grant of an equal sum, an expenditure of more than \$210,000 had been insured and permanent means of instruction provided for 30,366 children.

ANOTHER GREAT FAILURE IN CALCUTTA.—The house of Cruttenden, Mackillop, & Co. stopped payment on the 10th of Jan. last. The debt amounted to nearly \$6,000,000.—"Thus," says the Calcutta Philanthropist, "the 'besom of destruction' has done its work thoroughly with the old established Agency Houses. The sixth and last is now swept away like dust, with the fortunes and hopes of thousands! Of these Agency houses, that of Fergusson & Co. failed in Nov. last; and that of McIntosh & Co. in July last."—*Bom. Rec.*

POETRY.

From the Flushing Journal.
"ROSY JUNE."

Rosy June is descending,
Her breath's in the air;
Light and beauty attending
Her Zephyr-drawn car.
Around her entwining,
Are rainbows of flowers,
Her coronal shining
With morn's dewy showers.

The woodbine is wreathing
The lattice with bloom,
Magnolias are breathing
Their spicy perfume;
The violets are flinging,
With transport their sweet,
And wild flowers springing,
Her coming to greet.

The Humming bird's sporting
On gossamer wing,
The Butterfly's courting
Each beautiful thing;
The Oriole is showing
His plumage of gold,
In gardens all glowing
Like Eden of old.

The blue waves are breaking,
With mirth on the strand;
Wild music is waking
O'er river and land:
The moss-garnished fountains,
All sparkling arise,
And forest-plum'd mountains
Are kissing the skies.

Jocund breezes are blowing,
Life smiles in the green,
In the tide health is flowing,
Joy flushes the scene:
With mirth in all voices,
And hearts all in tune,
Glad Nature rejoices
To hail rosy June.

MISCELLANY.

For the Gambier Observer.

FRENCH ESPIONAGE.—A man who had lost his two sons in the Russian campaign, was suspected of not being very heartily attached to the existing government; such, indeed, was the fact, but he was prudent enough to speak his mind only in the presence of his most intimate friends; before the rest of the world he was mute, therefore baffling the efforts of the numerous hired spies whom Savary had placed over him. As he was one day seated in the garden of the Luxembourg, accompanied by a tried friend, the conversation began with the battle of Leipsic which had recently taken place. In the sequel neither spared the despot, whose downfall they hoped was near at hand. In the midst of this confidential intercourse, a lovely boy, apparently in his sixth year, came weeping towards them, crying that he had lost his nurse. They endeavored to comfort him, telling him not to sob, for his nurse would not fail to seek him. During the quarter of an hour which he remained with them they continued to converse on the same subject. Then a woman was seen to approach, with a child in her arms; no sooner did the boy perceive her than he cried "there is my nurse," and hastened to rejoin her. The very next morning they were both conducted to the conciergerie. The childless parent was the first interrogated, and his surprise was not a little to hear repeated, word for word, a portion of his conversation with his friend. His natural impression was that that friend had betrayed him, but he soon found his mistake. Both were immediately imprisoned, nor were they enlarged before the fall of Napoleon. Children of both sexes were employed in this execrable system of espionage.

NEEDLES IN THE HUMAN BODY.—When we learn for the first time that a sharp metallic substance like a needle often enters the human body unperceived, traverses a great part of it, frequently without giving pain, and at last discharges itself through the skin by a local suppuration; it is not probable that our credulity will permit us to place any confidence in so marvellous a narration. The writer of this article was some years ago thrown into this state of scepticism, when he was told by a lady who sat beside him at dinner that a needle had entered her foot, without her knowing any thing of the matter; and that it became necessary to extract it by a deep incision, in consequence of its having afterwards produced considerable pain. A gentleman on the other hand who happened to hear my expression of astonishment, assured me that his own sister had no fewer than eleven needles cut out of different parts of her body; and that if I would call upon him the next day at his barracks, he would show me a case where a needle was in the very act of emerging from the head of a young girl, the daughter of the tailor of his regiment. I of course did not fail to keep so interesting an appointment; and I had the satisfaction of adding another to the many instances, in which I have been

compelled to believe, not only what I could not understand, but what I conceived to be almost impossible. The girl appeared to be about fourteen years of age, and seemingly not in good health. In the part of the head behind the ear, there was a slight local inflammation, and the point of a needle, which I felt with my own hand, protruded, like a thorn, through the suppurated part of the skin. It was capable of being moved, as if it lay in soft flesh; and it was evident from the small quantity of integument which is on that part of the skull, and from the direction of the point of the needle, that it was emerging from the solid bone. I learned afterwards that the needle gradually advanced, and was at length taken out.

I dare scarcely venture to record another instance of a still more remarkable kind; but I received my information from good authority; and, though the patient and my informant are both dead, I believe there are many persons who can vouch for the truth of the story, as incredible as it may appear.

A gentleman of wealth and consideration felt a very acute pain in his left arm, above the wrist. He immediately sent for his medical friend, who after examining the place, could discover no cause to which it could be attributed. The pain, however continued to increase, and in a few days a small inflamed spot appeared on the arm. The inflamed portion gradually extended, and the point of a sharp substance soon showed itself in the centre. Having made an incision round the point, and seized the sharp body with a pair of pincers, he drew it out, and found it to be a needle. The head of the needle however, appeared unwilling to quit its hiding place, and seemed as if it was still attached by some fibre to the wound; but upon applying a still greater force the doctor and his patient were confounded at the appearance of a long silk thread, which had faithfully clung to its companion. My curiosity having been excited by these facts, I was led to inquire into the history of similar cases; and I found that they were more numerous than could have been believed, and that some of them had been faithfully recorded. In some instances pins had been swallowed; and, instead of finding the shortest road to the open air, they had penetrated the stomach itself, and taken different routes through the body. In other cases they had stuck in the throat, and gradually found an exit at some other part of the body; while, in a still greater number of examples, they were introduced from the shoe or from the carpet, or were gradually transferred to the skin from some part of the dress.—*Fraser's Mag.*

ALEXANDER HAMILTON.—In 1795, Alexander Hamilton, at the age of 38, resumed the practice of the law in the city of New-York, and there continued until the close of his life. In December of that year, his personal appearance was thus: He was under middle size, thin in person, but remarkably erect, and dignified in his deportment. His bust seen in so many houses, and the pictures and prints of him, made known, too generally, the figure of his face, to make an attempt at description expedient. His hair was turned back from his forehead, powdered and collected in a club behind. His complexion was exceedingly fair, and varying from this, only by the almost feminine rosininess of his cheek. His might be considered, as to figure and color, an uncommonly handsome face. When at rest, it had rather a severe and thoughtful expression; but when engaged in conversation, it easily assumed an attractive smile. He was expected, one day in December, 1795, at dinner, and was the last who came. When he entered the room, it was apparent, from the respectful attention of the company, that it was a distinguished individual. He was dressed in a blue coat, with bright buttons—the skirts of his coat were unusually long. He wore a white waistcoat, black silk small clothes, white silk stockings. The gentleman who received him as a guest, introduced him to such of the company as were strangers to him—to each he made a formal bow, bending very low—the ceremony of shaking hands not being observed. The fame of Hamilton had reached every one, who knew any thing of public men. His appearance and deportment comported with the dignified distinction to which he had attained in public opinion. At dinner, whenever he engaged in the conversation, every one listened attentively. His mode of thinking was deliberate and serious, and his voice engagingly pleasant. In the evening of the same day he was in a mixed assembly of sexes, and the tranquil reserve, noticed at the dinner table, had given place to a social and playful manner, as though in this he was alone ambitious to excel.

The eloquence of Hamilton was said to be persuasive and commanding—the more likely to be so, as he had no guide but the impulse of a great and rich mind, he having had little opportunity to be trained at the bar, or in popular assemblies. Those who could speak of his manner, from the best opportunities to observe in public and private, concurred in pronouncing him to be a frank, amiable, highminded, open-hearted gentleman. He was capable of inspiring the most affectionate attachment—but he could make those whom he opposed, fear and hate him cordially.—He was capable of intense and effectual application, as is abundantly proved by his public labors.—But he had a rapidity and clearness of perception, in which he may not have been equalled. One who knew his habits of study, said of him, that when he had a serious object to accomplish, his practice was to reflect on it previously; and when he had gone through his labor, he retired to sleep, without regard to the hour of the night, and having slept six or seven hours, rose, and having taken strong coffee, seated himself at his table, where he would remain, six, seven or eight hours, and the product of his rapid pen required little correction for the press. He was among the few, alike excellent, whether in speaking or in writing. In private and friendly intercourse, he is said to have been exceedingly amiable, and to have been affectionately beloved.—*SULLIVAN.—Cincinnati Mirror.*

HOT SPRINGS OF ARKANSAS.—A writer in the Little Rock Gazette gives the following description of the hot springs of Arkansas:

The springs are about five miles in a direct line from the Washita river, and about a quarter of a degree north of the

Louisiana river. They break out of the side of a mountain, are very numerous and abundant in water; indeed they burst out every where in the sides and bottom of a pretty rocky creek into which they all run. They are so numerous, and their heat so great, that after two or three weeks of dry weather, the creek becomes too hot to bath in opposite the springs, and bathers go from an eighth to a quarter of a mile below, where the water is bearable. The exact temperature we could not ascertain; but it exceeds 150° of Fahrenheit's thermometer. I should judge the warmest spring to have a temperature of 160°. Practical persons will recognize the degrees of heat by the fact, that the water will readily scald the hair from hogs. I believe they are the warmest known, except those of Hecla; in Iceland. The water retains its heat for a great length of time; let into a bath at night it is of a right temperature to bathe in, in the morning. It is used either by bathing in the water or by exposing the body to the steam which arises from it when confined, and for this purpose, some rude contrivances are raised over two or three of the principal springs, they have produced extraordinary cures in rheumatism, paralysis, liver complaints; enlargement of the spleen, eruption, pulmonary complaints, obstructions and chronic disorders of every kind.

CURIOUS MODE OF MEASURING ANGER.—The Chinese at one time measured the irritable feelings of the English nation by the quantity of china broken in a year. A Chinese historian observes: "The merchants of Canton make the sale of their brittle ware the barometer of European passions, and as often as the sale augments they say: 'The last year has been a passionate one in England.' China has not been imported to the extent it was some years ago; our own manufactured articles and those of the continent have superseded the demand for the brittle ware of Asia, and the wise men of the Celestial Empire now say the English have subdued all their anger; they have no matrimonial strife, and seldom break cups and saucers.

A member of the Society of Friends residing in London, was visited by a person employed to distract his goods for church rates, who being a professor of religion, expressed regret at having such an unpleasant duty to perform, and requested that the article on which the honest Quaker set the least value might be pointed out, as he would "seize" that in preference. "Oh! don't distress thyself, friend!" replied the latter, "about that—as thou'rt come on a religious errand, thou hadst better take the bible there," pointing to a family bible which lay on the table. The man was so struck with the rebuke that he walked off without seizing anything.—*London Paper.*

A NICE LITTLE WORLD.—The diameter of Pallas does not exceed 79 miles, so that an inhabitant of that planet in one of our steam carriages, might go round his world in a few hours.—*Mechanic's Magazine.*

LIST OF LETTERS

Remaining in the Post Office at Gambier, July 1st, 1834.

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The above letters, if not called for within three months, will be sent to the General Post Office as *dead letters*.

M. T. C. WING, P. M.
By A. CLARK, Assitant.

July 4—3t

THE OBSERVER

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* All communications relative to this paper, must be directed to the Editor, Gambier, Knox Co. Ohio

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